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A MANUAL FOR MINISTERS

BY
R. C. CAVE

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CONTENTS

PAGE

FOREWORD 5

I

A FORM FOR CHURCH DEDICATION 7

II

A FORM FOR THE ORDINATION OF MINISTERS 16

III

A FORM FOR THE ORDINATION OF ELDERS 28

IV

A FORM FOR THE ORDINATION OF DEACONS 35

V

A FORM FOR PUBLIC WORSHIP 41

VI

A FORM FOR THE COMMUNION SERVICE 48

VII

A FORM OF SOLEMNIZING MARRIAGE 63

VIII

A SHORTER FORM FOR THE SOLEMNIZATION OF MARRIAGE 69

CONTENTS

IX

Excerpts and Prayers for Use in the Sick-room 74

X

A Funeral Service 87

XI

Short Funeral Talks 96

1 General 96

2 Death 98

3 Through Death to Life 102

4 On the Death of a Child 105

5 On the Death of a Young Man or Woman 108

6 On the Death of a Saint 111

7 Admonitory 114

Record of Funerals 117

Record of Marriages 121

Record of Engagements 122

Memoranda 125

FOREWORD

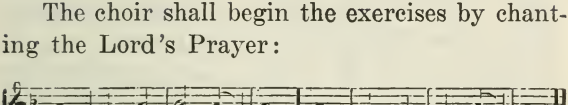
I submit this Manual to my brethren of the ministry, hoping they will give it a favorable reception and find it in some measure useful. Some of the forms given in it have been used by me, and friends have been kind enough to highly commend them. But such praise has not led me to regard them as perfect. Others will, doubtless, find in them many imperfections, and see how they may be improved in many ways. Still, ministers may perhaps find them serviceable, as a builder sometimes finds it easier and less costly to change an old structure into accord with his ideal than to construct a new one.

As will be seen, this Manual is largely a compilation. It abounds in quotations. Here and there, short extracts from different writers are linked together in one paragraph, somewhat as flowers are plucked from many stems and bound together in a bouquet. Thus interlinked, they could not well be credited to their different authors without marring the text, and I have merely placed them in quotation marks. In some cases the wording has been slightly changed to make them "fit in," but in every case the thought of the author has been faithfully preserved. R. C. C.

I

A FORM FOR CHURCH DEDICATION

The choir shall begin the exercises by chanting the Lord's Prayer:



1 Our Father, who art in heaven, | hallowed | be thy | name, || thy kingdom come, thy will be done on | earth, as it | is in | heaven.
2 Give us this | day our | daily | bread, || And forgive us our trespasses as we forgive them that | trespass a- | gainst— | us.
3 And lead us not into temptation, but de- | liver | us from | evil; || For thine is the kingdom, and the power, and the glory, for- | ever. | A— | men.

Then the minister shall say:

"In the third month, when the children of Israel were gone forth out of the land of Egypt, they came into the wilderness of Sinai, and there Israel camped before the mount." And there "the Lord spake unto Moses, saying, Speak unto the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them. . . . And there I will meet with the children of

Israel, and the tabernacle shall be sanctified by my glory. . . . And they shall know that I am the Lord their God. . . . The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. . . . And according to all that the Lord commanded Moses, so the children of Israel made all the work. . . . And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up." And Moses consecrated it to God by anointing it with the "holy anointing oil," and "burnt sweet incense" on the altar.

In after years, when the children of Israel had become established in the land of promise and no longer needed a sanctuary that could be moved from place to place, as they did when they wandered in the wilderness, David, their king, said: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. . . . And it was in the heart of David to build an house for the name of the Lord God of Israel. And the Lord said unto David, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name." And, according to the

Lord's promise, when Solomon had "risen up in the room of David, his father, to sit on the throne of Israel," he built the spacious and magnificent temple; and, in the presence of the elders and chief men and all the congregation of Israel, he dedicated it to the Lord.

And, as the tabernacle reared by Moses and the temple built by Solomon were dedicated to God, so it is highly proper and commendable that his servants should dedicate to him, and to uses which will tend to glorify his name, this house, built by them to be a meeting-place in which they may unite their hearts and voices in worshiping him; come into fuller and sweeter communion with him and with one another; preach and teach the saving and peace-giving truth attested by his well-beloved Son; and work together for the coming of his kingdom. For that purpose we are now assembled. Moses, when he dedicated the tabernacle, offered the incense of sweet spices burnt on the altar, and Solomon, when he dedicated the temple, sacrificed sheep and oxen: let us stand before the Lord and offer unto him the incense of grateful and adoring hearts and the sacrifice of praise and thanksgiving.

The congregation shall stand and join in the following responsive reading:

Minister: Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

Congregation: The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Minister: Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

Congregation: He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?

Minister: Blessed are they that keep his testimonies, and that seek him with the whole heart.

Congregation: Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

Minister: O worship the Lord in the beauty of holiness.

Congregation: Holiness becometh thine house, O Lord, for ever.

Minister: Enter into his gates with thanksgiving, and into his courts with praise.

Congregation: Be thankful unto him, and bless his name; for the Lord is good, his mercy is everlasting, and his truth endureth to all generations.

Minister: Bless ye the Lord, all ye servants of the Lord.

Congregation: Lift up your hands in the sanctuary, and bless the Lord.

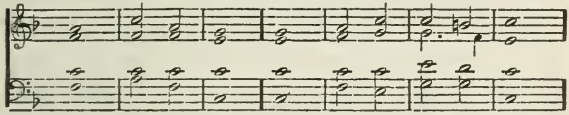
Minister: Offer unto God thanksgiving; and pay thy vows unto the Most High.

Congregation: I will offer to God the sacrifice of thanksgiving. I will pay my vows unto the Lord in the presence of his people. In the courts of the Lord's house I will give praise unto him and magnify his name.

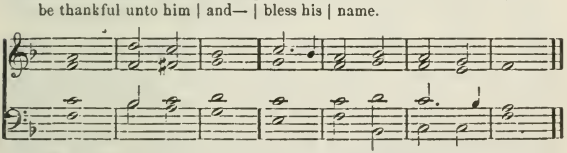
Minister: Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good.

Congregation: Blessed be the name of the Lord from this time forth and for evermore.

Then the congregation shall be seated and the choir shall chant as follows:



1 Make a joyful noise unto the Lord, | all ye | lands, || serve the Lord with gladness, come before his | pres-ence | with— | singing.
3 Enter into his gates with thanksgiving, and into his | courts with | praise; || be thankful unto him | and— | bless his | name.



2 Know ye that the Lord, | he is | God? || It is he that hath made us, and not we ourselves; we are his people, | and the | sheep of his | pasture.
4 For the Lord is good, his mercy is | ev-er- | lasting, || and his truth endureth to | all— | gen-e- | rations.

The minister shall then pray:

O Lord our God, "there is no God like thee, in heaven above, or on earth beneath. who

keepest covenant and mercy with thy servants that walk before thee with all their hearts." We thank thee that, moved by the revelation of thy wondrous love and mercy and goodness made by thy beloved Son, whom thou didst send into the world to bear witness of thee, thy servants found it in their hearts to build this house in which to worship thee and glorify thy name; and, now that thou hast blessed them and enabled them to bring it to completion, desire to dedicate it to thee and to thy service.

We know, O Lord our God, that "the heaven and heaven of heavens cannot contain thee, much less this house that thy servants have built; yet have thou respect unto the prayer of thy servants: that thine eyes may be open to this house night and day, and that thou mayest hearken unto the supplications which thy servants shall make in this place." We pray that, when thy people shall meet in this house, thou wilt meet with them, and make thy presence so felt that they will come to have a truer understanding of thee, a more unwavering faith in thee, and fuller and sweeter communion with thee.

May thy ordinances be so observed in this place as to impress upon the minds and hearts of the people the great and precious truths which they symbolize, and so be conducive to holier feeling and diviner life. When within

these walls thy servants hymn thy praise and their gratitude for thy manifold mercies, may they "sing with the spirit and with the understanding also"; and, as their voices are raised in song, may they "make melody in their hearts to the Lord." When they wait upon thee here, may "all the words of their mouths and the meditations of their hearts be acceptable in thy sight"; and, worshiping thus in spirit and in truth, may they attain unto that perfect service in which, constrained by no thought of duty or reward, they shall do thy will in all things "from the love of the loveliness of it, and the satisfaction of the rightness of it." And may the gospel of Jesus Christ, thy Son, be so proclaimed here as to reach the hearts of many who are walking in "the ways of darkness," and turn them to the "path of the just, which is as the shining light that shineth more and more unto the perfect day."

And, our Father and our God, when those who now worship in this house, and their children and kindred, and all who may worship here in the years to come, shall have ceased to hymn thy praises on earth because their earthly voices have been hushed by death, may they be prepared to sing before thy throne the new song that no man can learn but those who are "redeemed from the earth"; and may they be numbered among those who, with the seal of the living God in their foreheads, shall

worship him in the temple of heaven, "saying, Amen! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever." Amen.

Congregation shall again stand and join in the following reading:

Minister: Unto the King eternal, immortal, invisible, the only wise God, to whom be honour and glory for ever and ever, we now, with reverent hearts, dedicate this house.

Congregation: And we humbly pray, O Lord, that thou wilt accept our offering and let thy blessing rest upon it and us; so that it may be a means of magnifying thy name and we may be consecrated anew to thy service.

Minister: May this house be a sanctuary for storm-tossed, weary, and troubled souls, where they may learn the lesson of faith and trust in their heavenly Father, and find the shelter, rest, and peace that he alone can give.

Congregation: And may we who shall worship here "keep the unity of the Spirit in the bond of peace"; "put on charity which is the bond of perfection;" be zealous in the "work of faith and labour of love"; and "let our light so shine before men that they may see our good works and glorify our Father which is in heaven."

Minister and congregation together: Thou art worthy, O Lord, to receive glory and

honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Congregation, still standing, shall sing the following stanzas to the L. M. tune that may be selected:

"O bow thine ear, eternal One;
On thee our heart adoring calls;
To thee the followers of thy Son
Have raised and now devote these walls.

"Here be thy praise devoutly sung;
Here let thy truth beam forth to save,
As when, of old, thy Spirit hung,
On wings of light, o'er Jordan's wave.

"And when the lips, that with thy name
Are vocal now, to dust shall turn,
On others may devotion's flame
Be kindled here, and purely burn."

Then the minister shall say:

Now, the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

II

A FORM FOR THE ORDINATION OF MINISTERS

At the appointed time, the officiating minister, seated with the elders of the church on his right and left and the candidate in front of and facing him, shall rise and ask the congregation to stand and sing the following stanzas, to the tune of "Coronation":

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

"O that with yonder sacred throng
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all."

Then the congregation, still standing, shall answer in the following responsive reading:

Minister: Lift up your eyes and look on the fields; for they are white already to the harvest.

Congregation: And he that reapeth receiveth wages, and gathereth fruit unto life eternal.

Minister: The harvest truly is plenteous, but the labourers are few.

Congregation: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Minister: Let us pray. All-merciful Father, now, even as when thy well-beloved Son dwelt among men and looked with compassion on the "multitudes scattered abroad as sheep having no shepherd," "the harvest is plenteous, but the labourers are few" in proportion to the work to be done. We therefore earnestly pray that thou wilt raise up men imbued with the spirit of self-sacrificing devotion, who will go into the fields that are "white to the harvest," and consecrate their lives to the work of gathering sheaves for the heavenly garner, through our Lord Jesus Christ. Amen.

The congregation, still standing, shall then sing, to the tune of "Nettleton" or another that may be preferred, the following:

Hark! the voice of Jesus calling—
"Who will go and work to-day?
Fields are white, the harvest waiting—
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free:
Who will answer, gladly saying,
"Here am I, O Lord! send me"?

Then, the congregation being seated, the minister shall say:

We read in the Scriptures that, ere he ascended to the right hand of the Father, Jesus commissioned his disciples to "go into all the world, and preach the gospel to every creature." Although the privilege of telling "the story of Jesus and his love" was not denied to any, the work of preaching the gospel was primarily and officially committed to the apostles whom the Master had chosen, who had been more or less thoroughly trained for it by personal association and intercourse with him, and to whom, as we are told by John, he promised to send the Spirit of truth to teach and guide them in its performance. But, as the church grew and the field of their labors widened, the apostles found it necessary to appoint others to aid them in the work, such as Timothy, who was set apart "with the laying on of the hands of the presbytery" and of the apostle Paul, whom Paul called a "minister of God and our fellow-labourer in the gospel of Christ," and to whom he wrote: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Thus gradually arose the Christian ministry, authorized by the apostles, and in some measure partaking of their powers, privileges and duties. True ministers of the gospel are

successors of the apostles—not in the sense that they are clothed with apostolic authority, but in the sense that they succeed to the apostolic work of preaching "the unsearchable riches of Christ," and calling men and women unto him that they may find pardon, peace, and life eternal. And the work of these successors of the apostles is as necessary to perpetuate the church as the work of the apostles was to establish it. Like the apostolate, the Christian ministry is designed to carry out the mission of Christ, by turning men from what is false and sinful, and leading them into "the kingdom of truth, love, holiness, and peace," that they may "be heirs of salvation."

The ministerial office is, therefore, one of great importance and dignity, which imposes weighty responsibilities and demands earnest, arduous, and self-sacrificing labor. In assuming its duties, one becomes a "steward of the mysteries of God," and obligates himself to dispense them as a faithful and wise servant who must "give an account of his stewardship." He becomes an "ambassador for Christ," to plead with men in Christ's stead to become reconciled to God; and, if he would not bring merited condemnation upon himself, he must exert his powers unto the uttermost to represent Christ worthily.

Although his office is most honorable and exalted, the minister of Christ should not exalt

himself. He should ever bear in mind that the divine Master whom he represents "made himself of no reputation," "took upon him the form of a servant," "humbled himself, and became obedient unto death" in service; and that the servant should be as his Master. He should perform the duties of his high office with the humility that is born of love; that is self swallowed up and lost in love. The love of God and his fellow-men, triumphing over every selfish consideration and banishing all thought of self, should lead him to live as a servant of servants among men, and contentedly take the lowest place and perform the humblest service and bear the heaviest burden, if thereby he can win them from sin and death to righteousness and life.

The church needs men of faith and zeal and Christlike spirit to enter this sacred ministry and consecrate their lives to its labor of love. Christ calls for such men to preach his gospel and carry out his divine mission.

Here the candidate shall rise and, approaching the minister, say:

I respond to that call and desire to be formally ordained to that work.

Minister: Have you, Brother ——, thoughtfully and prayerfully considered its duties and responsibilities, duly estimated the arduousness of the labor it imposes, and contemplated the sacrifices it may call upon you to make?

Candidate: I have.

Minister: Are you moved to become a minister of the gospel by no worldly ambition and no desire for earthly gain, but solely by the love of God and your fellow-men and the wish to glorify him and save them?

Candidate: I am.

Minister: Will you solemnly promise that, to the utmost extent of your ability, you will faithfully perform the duties of the ministerial office; that in and out of the pulpit, by both word and deed, you will earnestly endeavor to "show forth the praises of him who hath called you out of darkness into his marvelous light"; and make both your preaching and your life, in the fullest possible measure, conducive to the extension of the kingdom of Christ, the salvation of men, and the glory of God?

Candidate: I will, relying upon the help of God to fulfill the promise.

The minister shall then ask the congregation:

Minister: Have you, the members of this church, carefully considered the qualifications of Brother —— for the ministerial office?

Congregation: We have.

Minister: Are you satisfied that he will be a worthy messenger and representative of the Lord Jesus Christ, and should be ordained to preach his gospel?

Congregation: We are.

Minister: Let us pray.

The candidate shall here kneel in front of the minister, who shall pray as follows, or in like manner:

All-wise, all-righteous, and ever-merciful Father, from whom proceed all true thoughts, pure desires, and noble purposes, we thank thee that this brother, thy servant, has been moved to dedicate his life to the ministry of the Word and the things pertaining to thy kingdom, and we pray for thy blessing as we ordain him in the manner authorized by the apostles. As we lay our hands upon his head [*here, without pause in the prayer, the officiating minister, other minister present, and the elders of the church shall lay their hands on the candidate's head*] may thy Holy Spirit possess his heart, and the riches of thy grace be poured out upon him. May thy blessing attend him in his work as an ordained minister of the gospel, and in all his trials and labors may he be sustained by faith, encouraged by hope, and ruled by charity. May he have unflagging energy, unwavering decision, and steadfast purpose, with Christ-like gentleness, meekness, and wisdom; uncompromising loyalty to truth and duty, with readiness to "keep the unity of the Spirit in the bond of peace" by yielding in things non-essential; ardent zeal for the welfare of the church and the glory of God, with pure motives to

temper it and knowledge to direct it; implacable hate for sin, with love for sinners like that of the Saviour who died for them. May he be "a workman that needeth not to be ashamed, rightly dividing the word of truth"; and may his work be such that, when he shall render an account of his stewardship, his Lord will say to him, "Well done, good and faithful servant," and welcome him to "joy unspeakable and full of glory" at the Father's right hand forever. Amen.

At the conclusion of the prayer, the brother on whom hands have been laid shall rise, and the minister shall say to him:

By the right which Christ conferred on his apostles, and through them on his church, I now declare you, —— ——, to be an ordained minister of the gospel, duly authorized to perform all the functions pertaining to the ministerial office; and [*extending his hand*] I now give you the hand of fellowship, in recognition of you as a colaborer in the work of the ministry.

Other ministers present, and the elders, may follow in extending the hand of fellowship, after which the congregation shall stand and sing an appropriate hymn, such as "With joy we own thy servant, Lord." Then the congregation shall be seated, and the presiding minister, or some other, shall deliver a charge to the newly ordained brother.

CHARGE.

In becoming a minister of the gospel of Christ, my brother, you enter a high and holy calling, and one that imposes duties which can not be faithfully performed without self-denial and self-sacrifice. A minister of the gospel should have no selfish plan to further, no selfish end to compass. He should have no desire to make gain of those to whom he may be called to minister. "Coveting no man's silver, or gold, or apparel," he should be dominated by an intense longing to lead men to Christ, the great Physician, that they may be healed by him, and have their souls filled to overflowing with the joys of salvation. In every fellow-man he should see a son of God—a sinful, prodigal and degraded son, perhaps, but still a son of God—and his brother, whom he yearns to bring back to the Father's house and restore to the rights, dignities, and privileges of sonship. And he should call back these wanderers from their Father in the spirit which says: "I seek not yours, but you"—I seek not your wealth, or your applause, or any earthly good you may have the power to bestow upon me, but the dear wish of my heart is to win you from sin, lead you to Christ, and consecrate you to his service, that you may become reconciled to God by him and be made partakers of his glory.

And the minister should love men and long for their salvation so ardently that he will "gladly spend and be spent" in the effort to save them. He should, like Paul, rejoice in being "poured forth upon the sacrifice and service of their faith," if by such a libation their faith may be strengthened, and they may become more firmly rooted and grounded in Christ.

The ambassador for Christ should not only minister to men in the spirit of joyful service, but he should gladly spend and be spent for them, even though his service be met with indifference, ingratitude, and hate. Like his Lord, he should have a love for men so great that it will outlive misunderstanding, misrepresentation, insult, and injury, and go on revealing itself day after day in self-sacrificing labor for those who may misunderstand, misrepresent, insult, and injure—a love that forgives the coldest indifference, the deepest ingratitude, the bitterest hate, and the cruelest wrong, and gives back in fullest measure good for the evil.

Such, in brief, is the spirit of Christian ministry. It is the spirit of highest heroism, and has given to the world the heroic souls who have dared to stand alone "while the men they agonized for hurled the contumelious stone." It is the spirit in man that is nearest akin to God. It lifts him above all selfishness,

brings him into fellowship with Christ, and makes him a partaker of the divine nature.

This heroic spirit is that which our Lord, by his teaching and example, requires of his ministers and would, through them, infuse into the world. In this spirit lies the strength of the church, and in the lack of it is found the secret of her weakness. Not tongues of fire, not the power of healing diseases, not miraculous gifts of any kind, gave the wondrous success that crowned the labors of the early disciples. Such things may have contributed to their success, but that which gave them their great power over men, and enabled them to make the truth they preached triumph over Jewish prejudice and pagan superstition, was the spirit of devotion and sublime self-sacrifice infused into their souls by the marvelous love exhibited in the teaching, the life, and the death of Jesus. It was this spirit upholding the banner of the cross, and bearing it from city to city and kingdom to kingdom through perils and persecutions, that planted it in the strongholds of paganism, and gave it the victory over every form of opposition. And this same spirit, breathed into the church of to-day—firing the pulpit, animating the pew, and impelling the servants of God to count no sacrifice too great, if thereby they may win souls to Christ—would once more lead men to bow by thousands in submission to the King of kings and Lord of lords.

I pray that this loving and self-sacrificing spirit may dwell in you, my brother, give you a mighty power for good, and make your ministry the means of turning many unto the Lord and greatly invigorating his church. In the words of Paul to Timothy: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. . . . The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. . . . Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

The congregation shall then stand, and the newly ordained minister shall offer a short prayer and pronounce

THE BENEDICTION.

May the Lord our God, who giveth peace that passeth all understanding, be with us, sanctify us wholly, and make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

III

A FORM FOR THE ORDINATION OF ELDERS

With the elders elect seated before him, the minister shall say:

Our blessed Lord, when he had been brought before Pilate and was being questioned, said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Having faithfully testified, even unto the laying down of his life, he committed to his disciples the work of spreading abroad the truth to which he had borne witness. According to the Scriptures, he commissioned them to "teach all nations"—to "go into all the world, and preach the gospel to every creature." He did not give them specific directions as to what they should do and how they should proceed—did not institute "a precise machinery of forms and outward rules" by which they should be governed; but he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth. . . . When he, the Spirit of

truth, is come, he will guide you into all truth." Guided by this Spirit, they went forth preaching the gospel and gathering believers into the church, which should be "the pillar and ground of the truth"—the representative of Christ, intrusted with the work of upholding, by word and deed, the divine truth which he attested and which is the only light that can truly illumine the world.

As the disciples extended their labors, believers in many cities and countries were gathered into the fold, and formed into separate congregations, each one upholding the cause of truth and righteousness in its own field. And in order to secure more harmonious co-operation and greater efficiency, each congregation selected men of approved character and recognized ability who, with the concurrence of its members, should have the oversight and direction of its affairs. Elected by the membership, they were formally ordained to office by prayer and the laying on of hands.

These officers were intrusted with the duty of looking after the needs of the congregation and superintending its activities. It was their charge to direct public worship, to administer the sacraments, to teach the faith as it had been delivered unto them, to exercise discipline, and to guard and promote all the interests of the community over which they were called to rule.

The qualifications for this office were set forth by Paul in the first chapter of his Epistle to Titus, in which he said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

After the pattern given by the churches of the apostolic age, the members of this congregation wish to have such men ordained as elders to rule over them, and for the ordination of such officers we are now assembled. Let us invoke the divine blessing.

The congregation shall here stand, and shall remain standing during the prayer and the hymn following it.

PRAYER.

All-wise, all-righteous, and ever-merciful Father, from whom cometh every good, believing that our words can not stand and that the work of our hands must come to naught with-

out thy favor, we implore thy blessing now that we are about to ordain officers to rule over this church. Grant, we pray thee, that those elected may fully appreciate the responsibilities and obligations they are about to assume and be diligent in the performance of their official duties. May they, as wise and faithful shepherds, feed and guard and guide the flock of which they shall have the care, and prove themselves to be worthy of the honor conferred upon them and the trust reposed in them by their brethren. And grant, we pray thee, that they may have the sympathy, support, and zealous co-operation of those over whom they are called to rule, so that "the whole body, fitly joined together and compacted by that which every joint supplieth," may increase . . . unto the edifying of itself in love," and, "growing up into Christ who is the head," may faithfully testify of him and extend his reign. Amen.

Here, to the tune of "Naomi" or some other that may be selected, the congregation shall sing the following stanzas:

"Vouchsafe, O Lord, thy presence now;
Direct us in thy fear;
Before thy throne we humbly bow,
And offer fervent prayer.

"Give us the men whom thou shalt choose
Thy house on earth to guide;
Those who shall ne'er their power abuse,
Or rule with haughty pride.

"Inspired with wisdom from above,
And with discretion blest,
Displaying meekness, temperance, love,
Of every grace possessed—

"These are the men we seek of thee,
O God of righteousness!
Such may thy servants ever be;
With such thy people bless."

At the conclusion of the hymn, the congregation shall be seated, but the brethren to be ordained shall remain standing before the minister, who, addressing the membership, shall ask:

Have you, members of this community of Christian believers, seeking the guidance of divine wisdom, chosen the brethren who now stand before me to take charge of your congregational activities and interests?

The members shall answer together: We have.

Minister: Do you wish them to be ordained to rule over this church as elders ruled over the churches of the apostolic age?

The members together: We do.

Minister: Will you promise to honor, encourage and obey them in all things consistent with the will of God, and zealously aid them in the discharge of their official duties?

The members together: We will.

Then the minister, addressing the elected brethren, shall ask:

Have you prayerfully considered the responsibilities and obligations which the office you are called to fill carries with it?

Each of them shall answer: I have.

Minister: Do you, with a just appreciation of these responsibilities and obligations, accept the office?

Each of them: I do.

Minister: Will you promise that, always seeking divine help, you will faithfully perform the duties of the office, studiously endeavoring to learn and to do the things that will make for the peace, purity, and spiritual growth of the congregation over which you are called to rule?

Each of them: I will.

Then the brethren to be ordained shall kneel before the minister, and he shall lay his hands on their heads, saying:

Forasmuch as you have been duly chosen by your brethren, and have declared your willingness to accept the office to which they have elected you, and have promised to faithfully perform its duties, you are now, by the laying on of hands with the earnest prayer for God's blessing, formally ordained and declared to be elders in this church.

PRAYER.

O Lord our God, we beseech thee to let thy blessing be upon these brethren so that they

may be plenteously endued with wisdom and grace. May they be so guided by thy Spirit that they will always perceive and do the things most conducive to the peace and prosperity of this church. May faith and courage and knowledge and temperance and patience and godliness and brotherly kindness and charity be in them and abound, so that they "shall neither be barren nor unfruitful," but shall, by their teaching and example, lead others to follow Christ and glorify the Father, to whom "be glory and majesty, dominion and power, both now and ever." Amen.

The congregation shall here sing, to the tune of "Ortonville" or some other that may be selected, the following stanzas:

"With joy we own thy servants, Lord,
Thy ministers below,
Ordained to teach thy holy word,
That all thy name may know.

"As showers refresh the thirsty plain,
So let their labors prove:
By them extend thy righteous reign—
The reign of truth and love."

BENEDICTION.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

IV

A FORM FOR THE ORDINATION OF DEACONS

With the brethren to be ordained seated before him, the minister shall say:

In the "ancient order," the congregational officers were elders and deacons. To the elders was committed the superintendence of all the affairs of the community of believers. The deacons have been described as "the living bond of union between the congregation and its elders; taken from the bosom of the community; chosen entirely by the people themselves; intimately acquainted with their wants; and thus admirably qualified to assist the elders with counsel and action in all their official duties." It was their business, under the supervision of the elders, to look after the outward services of the sanctuary, care for the poor and afflicted, and attend to the secular interests of the community, that those who labored in word and doctrine might be relieved from such duties and enabled to devote themselves more exclusively to the instruction and spiritual edification of the church. The diacon-

ate has been aptly termed the "office of help." While, as in the cases of Stephen and Philip, deacons gifted with speaking ability exercised the liberty of teaching and preached the gospel as opportunity offered, their duty, as appears from the account given of their appointment, consisted primarily and mainly in providing for and superintending the meetings called "love-feasts" (which were then held daily), serving the tables, giving aid to the needy, and succoring the distressed. They were the official almoners and helpers of the congregation.

Deacons were first appointed in the church at Jerusalem, and an account of their appointment is given in the sixth chapter of Acts of Apostles as follows: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and

Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles: and when they had prayed, they laid their hands on them."

Following the precedent thus established by the first Christian church, with the advice and sanction of the apostles, the brethren of this congregation wish to have men "of honest report, and full of the Holy Spirit and wisdom," chosen from among themselves, to serve as deacons, and we are gathered to formally install them in office. Let us pray.

Congregation shall stand.

PRAYER.

O Lord our God, whose Holy Spirit led the apostles to appoint deacons to serve thy churches and guided the mother church to the selection of such men as Stephen and Philip for that service, we pray that thou wilt be with us and that thy Spirit may guide us in the choice and ordination of deacons for this congregation. May our choice be wise and good and altogether in accord with thy holy will. May the brethren chosen be blameless in heart as well as in life, and possess in full measure every qualification for the office they are called to fill. Relying on thee for guidance and help, may they perform the duties of their office with such fidelity and zeal that thy church

shall greatly prosper, and that the reign of Christ shall be extended and his name magnified through their ministry. May they serve with loving hearts and helpful hands, and, using the office of deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. Amen.

Here the congregation shall be seated, leaving those to be ordained standing before the minister, who shall ask:

Do you, the members of this church, having sought divine guidance, choose the brethren standing before me to serve as deacons, and promise to give them honor, encouragement, and hearty support in the discharge of their official duties?

The members shall answer together: We do.

The minister shall then ask the deacons elect:

Do you accept the office of deacon in this church, and promise that you will faithfully endeavor to discharge the duties thereof so as to promote the interests of the congregation and the cause of truth and righteousness?

Each of the deacons elect shall answer: I do.

Then the deacons elect shall kneel, and the minister, laying his hands on their heads, shall say:

Inasmuch as your brethren have elected you to the office, and you have declared your willingness to accept it and your sincere pur-

pose to discharge its duties faithfully, you are now, by the imposition of hands, with earnest prayer for the attendant blessing of God, formally ordained and declared to be deacons in this congregation.

May you show yourselves to be men of God, thoroughly furnished unto all good works. May the spirit of Christ, who came "not to be ministered unto, but to minister," dwell in you richly, make you always faithful in the performance of the duties you now assume, and cause you to be so diligent in wisely and lovingly ministering unto others that, when "the Son of man shall come in his glory," he shall say unto you: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Here the congregation shall stand and sing to the tune of "Pleyel's Hymn," or another that may be selected, the following stanzas:

"Gracious Lord, our glorious head!
On us now thy blessing shed;
From thy throne let mercy flow
To thy waiting flock below.

"Taught by thee, with prayer sincere.
We have called thy servants here,
For thy needy ones to care,
And thy holy feast to bear.

"May the Spirit from above
Fill their hearts with faith and love;
Make them humble, zealous, wise,
Strife to shun, and good devise.

"When their earthly work is done,
When the crown of life is won,
May they, with thy favor blest,
Pass from labor into rest."

BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you. Amen.

V

A FORM FOR PUBLIC WORSHIP

This order of worship is not arranged with the idea of helping large churches that have pastors and directors of music who prepare a program of exercises for each service, but with the design of giving some help, in the way of suggestion, to the many churches that can not have a minister of the gospel with them oftener than once or twice a month, and are usually limited to a simple service led by an elder, or some member of the congregation.

The leader shall begin the service by asking the congregation to stand and sing a hymn of praise and thanksgiving, such as the following, to the tune of "Old Hundred":

"To thee my heart, eternal King!
Would now its thankful tribute bring;
To thee its humble homage raise
In songs of ardent, grateful praise.

"All nature shows thy boundless love,
In worlds below and worlds above;
But in thy blessed word I trace
The richer glories of thy grace.

"There Jesus bids our conscience peace,
And gives the laboring conscience peace,
Raises our grateful feelings high,
And points to mansions in the sky.

"For love like this, oh, may our song
Through endless years thy praise prolong;
And distant climes thy name adore,
Till time and nature are no more."

At the conclusion of the hymn, the congregation, still standing, shall answer in a short responsive reading:

Leader: Unto thee, O Lord, do I lift up my soul.

Congregation: My soul waiteth upon God: from him cometh my salvation.

Leader: Shew me thy ways, O Lord; teach me thy paths.

Congregation: Lead me in thy truth and teach me; for thou art the God of my salvation; on thee do I wait all the day.

Leader: The meek will he guide in judgment; and the meek will he teach his way.

Congregation: The secret of the Lord is with them that fear him; and he will shew them his covenant.

Leader: The Lord is merciful and gracious, slow to anger, and plenteous in mercy. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Congregation: Have mercy upon us, O Lord, according to thy lovingkindness: according unto the multitude of thy tender mercies, blot out our transgressions.

All still standing, the leader shall then invoke the divine blessing, closing with the Lord's Prayer, in which the congregation shall join.

INVOCATION.

O Lord our God, we invoke thy blessing upon us assembled in this place to worship thee, and bring our souls into fuller accord and sweeter fellowship with thee. May we draw near unto thee "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience," and worship thee in the beauty of holiness; and, by this season of communion with thee, may we be comforted, encouraged, purified and strengthened, and better prepared to patiently bear the burdens and faithfully perform the duties of life.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Then the congregation, being seated, shall sing a hymn, preferably one expressing "hunger and thirst after righteousness" and longing for closer union with God, such as that touching and moving hymn of Godward aspiration:

"Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me!
Still all my song shall be,
Nearer, my God, to thee!
Nearer to thee!

"Though like the wanderer,
Daylight all gone,
Darkness be over me,
My rest a stone;
Yet, in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee."

After the singing of this hymn, the leader shall read a

LESSON FROM THE SCRIPTURES

and offer praise, thanksgiving, and petitions for special and general blessings in

A PRAYER.

Here, more appropriately perhaps than anywhere else in the service,

THE OFFERING

may be collected. During its collection, the choir may sing something suited to the occasion, if the church has a choir; or, where there is no choir, the leader may slowly read some or all of the following extracts from the Scriptures and the hymnal.

I

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it. . . . And they came, every one whose heart stirred him up, and every one whose spirit made him willing, and they brought the Lord's offering. . . . The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring."

II

"Saviour, thy dying love
Thou gavest me;
Nor should I aught withhold,
Dear Lord, from thee:
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now—
Something for thee."

III

"Every man, according as he purposes in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

"Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee."

IV

"And Jesus sat over against the treasury, and beheld how the people cast money into the

treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had."

Offer unto the Lord an offering of righteousness. Then shall the offering (however small) be pleasant unto the Lord.

V

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

VI

It is more blessed to give than to receive. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

"We must share, if we would keep
The blessing from above;
Ceasing to give, we cease to have:
Such is the law of love."

VII

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

"We give thee but thine own,
Whate'er the gift may be:
All that we have is thine alone—
A trust, O Lord, from thee."

When the offering has been collected, the congregation shall stand and sing

A DEVOTIONAL HYMN.

After the hymn, there shall come, in the order named:

1. The sermon.
2. An invitation hymn.
3. Taking confessions and welcoming new members.
4. The Lord's Supper, for the observance of which see the form for the communion service.

VI

A FORM FOR THE COMMUNION SERVICE

In this form the term "minister" is used to designate the official conducting the service, who may be either a minister of the gospel or an elder. The form is suggested for use when the communion is the main part of the service, as is often the case in country churches. When much of the time for worship is taken up by a sermon, the form may be shortened by omitting all the introductory matter before the second hymn, and the responsive reading after the distribution of the elements.

The minister who is to conduct the service, with two assistant elders when practicable, shall be seated facing the deacons and the congregation across the table on which are placed the emblematic bread and wine, properly covered. He shall begin the service by asking the congregation to stand and sing, to the tune of "Hamburg," the following hymn:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my Lord;
All the vain things that charm me most,
I sacrifice them to his blood.

"See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

The hymn being concluded and the congregation seated, the minister shall make a short introductory talk, using one or both of the following, or one prepared by himself:

I

The Institution and Design of the Lord's Supper

The apostle Paul, writing to the Corinthians, said: "I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood:

this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Thus was instituted the Lord's Supper, of which we are now assembled to partake. The church has always regarded it as a most sacred institution; and it has been termed "the culminating point, the 'holy of holies,' of the Christian worship." It is a commemoration of the atoning death of our Lord Jesus Christ, in which his disciples, remembering that all are one in him, should forget all differences of wealth, station, ability, and attainment, and, coming together as one divine family united by brotherly love, should gratefully commune in spirit with the Lord.

The design of this communion is to preserve, nourish, and increase in us the graces of Christian character and life. These symbols of the broken body and shed blood of our Lord mutely plead with us to give our hearts to him who gave his life for us, and show forth in our lives the godly virtues exemplified by him. They are graciously designed to arrest and counteract the worldly influences that tend to make us forgetful of our "holy calling"; to draw us into fuller and sweeter fellowship with our Lord; and to imbue us with a larger measure of the spirit that can truthfully say with Paul: "I am crucified with Christ: neverthe-

less I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

But this gracious purpose of the Lord's Supper can not be accomplished in us if we partake of it as a mere formality. We can not be made more Christlike in character by merely eating and drinking the symbolic bread and wine. These symbols are of no value, save as they quicken the remembrance and lead to the contemplation of that which they symbolize. In partaking of them in a merely formal way, we not only fail to receive the blessing they are designed to impart, but bring condemnation upon ourselves by neglecting to rightly use the means of spiritual edification graciously offered to us in them. Hence Paul said: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." To partake of these emblems worthily, then, and make them "the savour of life unto life" to ourselves, we must partake of them discerning by faith the body of our crucified Saviour—we must put out of view all worldly concerns, dismiss from our minds and hearts everything that may tend to make our mental vision of the Lord less clear and distinct, and concentrate our thoughts upon him whose body was broken and whose blood was shed to destroy our enmity to God

and bring us into the enjoyment of peace with him.

Thought shapes character. As a man "thinketh in his heart, so is he." The blessed man described by the Psalmist is one who delights in the law of the Lord, and meditates upon that law day and night. We become morally like that on which we meditate. Hence, when we partake of these emblems truly discerning the broken and bleeding body of the Lord, contemplating the crucified Redeemer unobscured by worldly thoughts, "surveying the wondrous cross" with singleness of mind, and holding pure and undivided communion with Christ, our hearts will "burn" as did the hearts of the two disciples with whom he talked on the way to Emmaus, our spirits will be thrilled with the ardor and impulse of holier longings and diviner aspirations, and we shall go forth from the sacred spiritual feast consecrated afresh to the service of God, and renewed and strengthened in the purpose to glorify him in our lives.

II

Receiving the Atonement in the Communion

In this holy communion, we show forth our "joy in God through our Lord Jesus Christ, by whom we have received the atonement." Here we "break atonement's bread and drink

atonement's wine-cup''; for these are symbols intended to bring vividly before our minds the Lord ''who bore our griefs and carried our sorrows''; who was ''wounded for our transgressions and bruised for our iniquities''; and who endured the agonies of death on the cross to make atonement between man and God. We should receive the symbols in grateful remembrance of his atoning death, and make them the means of appropriating and confirming unto ourselves the benefits of his death—the means of making atonement between us and God more nearly perfect.

But let us not suppose that we can, in some mystical way, be made more fully partakers of the benefits of Christ's atoning death by merely eating the bread and drinking the wine that represent his body and blood. The benefits of our Lord's sacrifice for sin are sealed to us, and we receive the atonement, in taking these emblems, only as, through their influence upon our minds and hearts, we are more completely reconciled to God and brought into spiritual *at-one-ment* with him.

We become at one with God when our hearts are possessed and our lives are ruled by divine love. John says: ''God is love: and he that dwelleth in love dwelleth in God. . . . He that loveth not knoweth not God.'' And Paul says: ''Though I speak with the tongues of men and of angels, and have not

love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

"Love is the root of creation; God's essence; worlds without number
Lie in his bosom like children; he made them for this purpose only:
Only to love and be loved again, he breathed forth his spirit
Into the slumbering dust, and, upright standing, it laid its
Hand on its heart, and felt it was warm with a flame out of heaven.
Quench, O quench not that flame! It is the breath of your being.
Love is life, but hatred is death."

Truthfully, then, hath it been said: "Love is the final atonement, of which and for which the sacrifice of the atonement was made. And till this atonement is made in every man, sin holds its own, and God is not all in all." This "atonement sleeps in our bosoms, . . . like the tones in the harp's string that wait evermore for the deliverer's finger. Therefore, descended the Prince of Atonement to wake the slumberer from sleep." Jesus came and revealed "im-

mortal love, forever full, forever flowing free,'' to waken love in our hearts. ''God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.'' And the love manifested by him who died on the cross for us, with a prayer for the forgiveness of those who crucified him welling up from his pitying heart, is truly ''beyond conception great.'' No words can adequately describe it; no thought of man can scale its height, or fathom its depth, or measure its length and breadth. And we ought to ''love God, because he first loved us.'' ''And this commandment have we from him, That he who loveth God love his brother also.'' Since He has so loved us, we ought to offer up the sacrifice of grateful and adoring love to him, and unselfish service to his children.

''Love so amazing, so divine,
Demands my soul, my life, my all.''

The bread and wine of the holy communion, as symbols of the manifestation of God's love, bring to bear upon us influences which ought to awaken in our hearts an answering love that will cleanse us from all evil, and make us at one with Christ and the Father in thought, desire, affection, and purpose. Let us yield to those influences. Let us partake of the emblems of our Lord's broken body and shed blood with sincere gratitude and adoring love, and so receive the atonement in receiving them.

After the talk the minister shall pray:

We thank thee, O Lord, for this sacred communion, which is as "a bath of refreshing to our immortal being," designed to "restore to our souls, fevered with sordid desires, nobleness, gravity, and calm." May it be unto us a veritable "washing of regeneration." As we participate in it, may we be cleansed, revived and strengthened, and may our whole spiritual nature be purified, ennobled, and exalted through the contemplation of thy love as manifested by Jesus Christ, thy Son, to whom be honor and glory now and evermore. Amen.

The minister and congregation shall then join in the following responsive reading:

Minister: Blessed are the pure in heart: for they shall see God.

Congregation: Cleanse our hearts, O God, that we may see thee with the eyes of faith, and be comforted by thy presence in this sacred communion.

Minister: Let this mind be in you, which was also in Christ Jesus.

Congregation: Grant, gracious Father, that, in partaking of the emblems of his broken body and shed blood, we may become like-minded with our Lord.

Minister: Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him.

Congregation: Grant unto us thine enabling grace, our Father. that we may so open the doors of our hearts that, as we partake of the Lord's Supper, he will come in and sup with us.

Then the congregation shall sing, to the tune of "Reynolds," the following hymn:

"Here, O Lord, I see thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand th' eternal grace,
And all my weariness upon thee lean.

"Here would I feed upon the bread of God;
Here drink with thee the royal wine of heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven."

The hymn being concluded, two of the deacons shall decorously remove the cloth that covers the emblems, and the minister shall say:

This is the Lord's Supper, and all who believe in him, honor him, and sincerely desire to serve him, are invited to partake of it; but, as the Scripture declareth, "he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself." Therefore, "let a man examine himself, and so let him eat of this bread, and drink of this cup."

We are told that, before giving the bread to his disciples, our Lord gave thanks. Let us unite our hearts in thanksgiving.

Here one of the assistant elders, or the minister if there be no assistants, shall offer

*thanks, using the following form if he may so desire:**

We bless thee, merciful Father, for every revelation of thyself which thou hast graciously vouchsafed to us; but especially do we now thank thee for the wondrous revelation of thy love given unto us by thy Son, and for this bread, which is designed to bring afresh to our remembrance his body as it was bruised and broken on the cross for us. May we eat of it discerningly, gratefully, and lovingly, communing in spirit with him who so loved us and sacrificed himself for us; and, as we eat, may our hearts become more loving and our lives be consecrated anew to thy service, through Jesus Christ, our Lord. Amen.

The minister, taking a piece of the bread (broken beforehand into as many pieces as may be required), shall then say:

When thanks had been given, our Lord broke the bread, and gave it to his disciples, and said, Take, eat; this is my body which is given for you; this do in remembrance of me. In like manner, I break [*breaking, in view of the congregation, the piece he has taken up*] this, and give it to you to be eaten in remembrance of him.

The minister shall then give the plates containing the bread to the assisting elders, who

*When there are no assistants, the minister shall perform all the services assigned to them in this form.

shall hand them to the deacons; and they, beginning with the elders, shall pass them to the congregation. When the deacons have served the congregation, they shall return together in an orderly manner, give the plates to the assisting elders to be replaced on the table, and take their seats that the elders may serve them. This being done, the minister shall say:

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. Let us give thanks for the cup.

The other assistant elder shall lead in thanksgiving:

Our Father who art in heaven, we give thee unfeigned thanks for this symbolic cup of which we are privileged to drink in remembrance of our Lord and Saviour Jesus Christ, who endured the agony of crucifixion, and poured out his blood, that we might be delivered from bondage to sin, come into the enjoyment of peace with thee, and have the blessed hope of life everlasting at thy right hand. As we drink of this cup, and contemplate his amazing sacrifice of himself for us, may our hearts glow with a love for him that will cleanse them from all ungodly desires and affections, and make them temples of holiness, swept and garnished and dedicated to thee,

unto whom belongeth "the kingdom, and the power, and the glory, for ever." Amen.

Then the minister shall give the cups to the elders, saying:

As Jesus, after giving thanks, gave the cup to his disciples, I now give it to you, praying that you may drink of it worthily, and, by means of it, be renewed in faith and righteousness and holiness.

The elders shall give the cups to the deacons, who shall serve the congregation and return to be served themselves, as in the case of the bread. This being done, the two deacons shall replace the cloth that covered the emblems. Then minister and congregation shall join in the following responsive reading:

Minister: Bless the Lord, O my soul; and all that is within me, bless his holy name.

Congregation: Bless the Lord, O my soul, and forget not all his benefits.

Minister: He forgiveth all thine iniquities, and healeth all thy diseases.

Congregation: He redeemeth thy life from destruction, and crowneth thee with loving-kindness and tender mercies.

Minister: He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

Congregation: As far as the east is from the west, so far hath he removed our transgressions from us.

Minister: Like as a father pitieth his children, so the Lord pitieth them that fear him.

Congregation: For he knoweth our frame; he remembereth that we are dust.

Minister: Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Congregation: Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

The congregation shall then stand and sing, to the tune of "Olivet," the following hymn:

"My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray;
Take all my guilt away;
O let me, from this day,
Be wholly thine.

"May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be—
A living fire.

"While life's dark maze I tread
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

"When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above—
A ransomed soul."

Then the minister shall pronounce the following, or some other,

BENEDICTION.

May the God of peace be with you, make you perfect in every good work to do his will, and present you faultless before the presence of his glory with exceeding joy, through Jesus Christ our Lord. Amen.

VII

A FORM OF SOLEMNIZING MARRIAGE

When the persons to be married come before the minister, he shall say:

Becoming more regular and more sacred in the estimation of men as mankind has risen out of barbarism into civilization, marriage has existed from the beginning of human history. It has the sanction of Heaven, and should have the approbation of all. From it, "founded in reason, loyal, just, and pure," have sprung all the sweet charities of family and home, and the uplifting and refining influences that flow out from them.

Those who take its vows are brought into the closest and most sacred of human relationships. Their lives are blended into one as the waters of confluent streams are mingled, and thenceforth they must share the joys and sorrows of life. They should be

> "As two embracing palms, whose roots conjoin,
> Whose boughs to a perpetual kiss incline."

And from this close and intimate relationship spring obligations of the most solemn and lasting character. The husband is under obli-

gation to throw around the wife his protecting care, to shield her from the rough storms of the world, to cling to her with unfaltering fidelity, to cherish her with unfailing affection, and to guard her happiness with unceasing vigilance. And the wife is under obligation to be loyal to her husband, to minister to him with gentleness and tenderness, to yield herself in sweet subjection to his will, and to be in all ways a helpmeet for him, "doubling his pleasures and his cares dividing." Each is under obligation to love the other with a love

> "That kisses smooth the rough brows of the dark,
> And hath its will through blissful gentleness—
> A love that gives and takes, that seeth faults,
> Not with flaw-seeking eyes like needle points,
> But loving kindly ever looks them down
> With the o'ercoming faith of meek forgiveness;
> A love that shall be new and fresh each hour,
> As is the golden mystery of sunset,
> Or the sweet coming of the evening star."

And now if you, knowing of nothing either legal or moral to forbid your union in marriage, wish to take its vows and assume its obligations, indicate that wish by joining your right hands.

Their hands being clasped, the minister shall ask the man:

Will you, M——, have this woman whose hand you hold to be your wedded wife, and solemnly promise that you will loyally fulfill your obligations as her husband to protect,

honor, love, and cherish her in adversity as well as in prosperity, and keep yourself unto her alone, so long as you both shall live?

The man shall answer: I will.

Then the minister shall ask the woman:

Will you, N——, have this man whose hand you hold to be your wedded husband, and solemnly promise that you will be unto him a tender, loving, and true wife through sunshine and shadow alike, and be faithful to him so long as you both shall live?

The woman shall answer: I will.

They shall then loose their hands, and the minister shall say:

We read in the old story that, when God made a covenant with Noah, he set a bow in the cloud as a token thereof, and said: "I will look upon it, that I may remember the everlasting covenant." From this we may learn that it is well for us, when we enter into solemn agreements one with another, to set apart some reminder of what we have promised.

Here the ring shall be given to the minister, and he shall say:

As a token of your marriage covenant, you have selected this ring of gold. Gold, precious among metals, fittingly represents the precious ties that unite husband and wife. The ring, endless until broken by some outside force, is a fit symbol of the union of hands and hearts

which should continue until broken by death. Let it be unto you a constant reminder of your obligations to each other and a mute incentive to their fulfillment.

The minister shall then give the ring to the man, and say:

Take this ring, put it upon the finger of your bride, and say after me: I, M——, give this ring to thee, N——, and by this act declare, in the presence of these witnesses, that I take thee to be my beloved wife; that I will be unto thee a faithful husband; and that I will tenderly cherish thee, in the adverse as well as in the prosperous hour, until death shall part us.

The woman shall then say after the minister: "I, N——, receive this ring from thee, M——, and thus declare, in the presence of these witnesses, that thou art the husband of my choice; that I will be faithful to thee through sorrow as well as through joy; and that I will lovingly minister unto thee until death shall part us.

Then the minister shall take the right hand of the man and the right hand of the woman, and, placing that of the woman in that of the man as he pronounces the word "join," shall say:

Forasmuch as you have openly declared your wish to be united in marriage, and in the sight of God and before these witnesses have

pledged love and fidelity each to the other, and have confirmed the same by giving and accepting a ring, I, legally authorized so to do, join your hands and pronounce that you are husband and wife.

And I charge you, as you hope for happiness in your married life, to be true to the vows you have taken. With your marriage, you begin life under new conditions and with larger responsibilities; and it is only by faithfully performing the duties and fulfilling the obligations of the new relation that true and lasting happiness can be found. [*To the man:*] Guard well this woman who now commits herself to your keeping, and strive so to live that no word or deed of yours shall cloud her brow with sorrow or dim her eyes with tears of grief. [*To the woman:*] And do you strive to retain by your virtues the heart you have won by your graces. [*To both:*] Let not your voices lose the tender tones of affection. Let not "your eyes forget the gentle ray they wore in courtship's smiling day." So will you find in your union an unfailing source of joy. Let us pray.

O Thou who art the giver of all good, the source of all light and life and love and joy, we invoke thy blessing upon this man and this woman, who have pledged themselves to each other for better or for worse. May they have strength to perform that which they have

promised. May their union, hallowed by a lifelong love, bring peace and happiness to their hearts. May they rest in green pastures and be led beside the still waters during all their earthly pilgrimage; and, when that pilgrimage is ended, may they find the highest and best that waits for man and woman in the life to come. Amen.

VIII

A SHORTER FORM FOR THE SOLEMNIZATION OF MARRIAGE

When the man and woman present themselves before him, the minister shall say:

Marriage is a divine institution, which our Lord commended, and which the apostle Paul likened to the union between Christ and his church—a union springing from and governed by self-denying and self-sacrificing love and sustained by mutual service.

The relation of the husband to his wife being like that of Christ to his church, he is under obligation to love her and sacrifice himself for her, "even as Christ loved the church and gave himself for it." He should not seek to lord it over her, but, with Christlike love, gentleness, tenderness, and forbearance, he should seek her welfare and happiness by making her a partaker of his joys and possessions, and faithfully providing for, protecting, and cherishing her.

And the relation of the wife to her husband being like that of the church to Christ, she should yield herself in sweet subjection to him,

even as the church should be in subjection to her Lord—a subjection in which there is no slavish obedience to arbitrary authority and no loss of dignity, but only the free and joyful surrender that is born of love.

In this sacred relationship, this man and this woman desire to be united; and they now come to be joined together in marriage, according to the requirement of the state and the church. If any just impediment to their union be known to any man here present, let it now be declared. And [*addressing the man and the woman*] if anything to prevent your lawful union be known to either of you, I charge you, as you would not incur the displeasure of Him who knoweth the secrets of all hearts, to go no further in the matter; for an unlawful union not only merits condemnation, but can bring no true and lasting happiness to those who enter into it. . . . Nothing being known to forbid, I shall ask you to plight your troth to each other; but let us first invoke the blessing of God.

O Thou who art the source of all life and the giver of all good, without whose favor all our plans and hopes are vain, and in humble obedience to whose holy will all true and lasting happiness must be found, we pray that thou wilt bless this man and this woman, who come to plight their troth to each other and be united in marriage. May they duly consider

and justly appreciate the sacred obligations they are about to assume, and enter into the marriage covenant in the spirit of prayerful dependence upon thee. Grant unto them, we beseech thee, such an abundance of grace as will enable them to faithfully, cheerfully, and lovingly fulfill their marriage vows, and find in their union lifelong happiness. May they live in such peace and love with each other and such accord with thy holy will that, when they pass from this present life, they will be welcomed to thy right hand and the joys of thy presence forever. Amen.

Then the minister may ask:

Who giveth this woman to be married to this man?

When no one is present to give the woman in marriage, this question must, of course, be omitted; but when her father, or some friend, is present, he shall put her right hand in that of the minister, who shall put it in the right hand of the man, and say to him:

Wilt thou, M—— ——, have this woman to be thy wife, and solemnly promise to live with her in the bond of marriage according to God's holy ordinance; to love honor, and cherish her in adversity and prosperity alike; and to be unwavering in fidelity to her until death shall part you?

The man shall answer: I will.

Then the minister shall ask the woman:

Wilt thou, N—— ——, have this man to be thy husband, and solemnly promise to live with him in all wifely duty and service according to God's holy ordinance; to tenderly and lovingly minister to him through sorrow as well as through joy; and to be in all ways faithful to him until death shall part you?

The woman shall answer: I will.

If no ring be provided, the minister shall omit what follows in brackets; but if a ring be given him, he shall give it to the man, who shall put it on the fourth finger of the woman's left hand, saying after the minister:

[I give this ring to thee, N—— ——, as a token of our marriage covenant and a pledge that I will perform that which I have promised.

Then the woman shall say after the minister:

I receive this ring from thee, M—— ——, as a token of our covenant, and promise to faithfully perform my vows.]

Then the minister shall say:

Now that you, —— —— and —— ——, have covenanted to live together in the honorable estate of marriage, and have plighted your troth each to the other, I, duly authorized so to do, pronounce you husband and wife.

I pray that your union, blessed by God and nourished by mutual and enduring love, may bring you happiness in full measure. "The

Lord bless you and keep you: the Lord make his face to shine upon you and be gracious unto you: the Lord lift up his countenance upon you, and give you peace." Amen.

IX

EXCERPTS AND PRAYERS FOR USE IN THE SICK-ROOM

A minister should not enter a sick-room looking gloomy and troubled, but should try to bring into it an air of cheerfulness. One who was himself a resigned and patient sufferer has said: "Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them, not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life." This does not preclude sympathy; for one may be sincerely sympathetic without being gloomily solemn.

In the nature of the case, it is neither possible nor desirable to be cheerful in the presence of those who are in great physical or mental suffering; but, as an eminent minister has said: "In ordinary conditions of illness a cheerful countenance is as a message of ALL'S WELL, which may surely be carried into a *sick chamber by the man who believes that the heart of a loving Father is at the center of things, that he is light all about the darkness,*

and that he will not only bring good out of evil at last, but will be with the sufferer all the time, making endurance possible and pain tolerable.''

When, by friendly and cheerful talk and manner, he has prepared the way for its reception, the minister may possibly do some good by using so much of what follows as he may think suitable.

BENEFITS OF SICKNESS.

Sickness is one of the apparent ills to which all men are liable. It is a sore trial, but is not without compensations. The ''bard of Scotland'' said of misfortunes, after having ''met wi' some'':

''They gie the wit of age to youth;
They let us ken oursel';
They make us see the naked truth,
The real guid and ill.
Tho' losses and crosses
Be lessons right severe,
There's wit there, ye'll get there,
Ye'll find nae other where.''

And so sickness, grievous as it may be, is suited to teach us lessons of wisdom which we could probably never learn in the school of health. The lowering cloud that hides the sun bears within its bosom the rain that is needed to wash the dust-stains from grass and flowers and quicken the growth of vegetation, and, when it has passed, the sun shines out on a

fresher, fairer, and more beautiful landscape. So the illness that robs us of strength and cuts us off from the vigorous activities and enlivening pleasures of life brings with it influences that tend to cleanse our souls from earth-stains, and should leave us purer and stronger in character, more fully "partakers of the divine nature," and happier because of its coming.

Hearken to what has been said of it by some who have calmly thought of it and weighed it in the scales of experience and observation:

Fredrika Bremer, apostrophizing it, said: "Thou art called on earth an evil: ah! how often art thou a good, a healing balsam, under whose benign influence the soul rests after its hard struggles and its wild storms are still! . . . The terrible, the bitter words which destroy the heart are by degrees obliterated during the feverish dreams of illness: the terrors which lately seemed so near us are drawn away into the distance; we forget—God be thanked—we forget; and when, at last, we arise with exhausted strength from the sick-bed, our souls often awake as out of a long night into a new morning. So many things, during the illness of the body, conspire to soften the feelings: the still room, the mild twilight through the window-curtain, the low voices, and then, more than all, the kind words

of those who surround us—their attention, their solicitude, perhaps a tear in their eyes—all this does us good, does us essential good."

Said Spurgeon: "We learn more true divinity by our trials than by our books. The great reformer said, 'Prayer is the best book in my library.' He might have added affliction as the next. Sickness is the best doctor of divinity in all the world; and trial is the finest exposition of Scripture. This is so inestimable a mark of the love of our blessed Lord, that we might almost desire trouble for the sake of it."

Amiel, himself an invalid, said: "There is a deep sadness in it. One feels oneself cut off from nature—outside her communion, as it were. . . . But to strengthen our own courage, we must say to ourselves, No; it is good for the world to see suffering and weakness; the sight adds zest to the joy of the happy and the careless, and is rich in warning for all who think. Life has been lent to us, and we owe it to our traveling companions to let them see what use we make of it to the end. We must show our brethren both how to live and how to die. These first summonses of illness have, besides, a divine value; they give us glimpses behind the scenes of life; they teach us something of its awful reality and its inevitable end. They teach us sympathy. They warn us to redeem the time while it is yet day. They

awaken in us gratitude for the blessings which are still ours, and humility for the gifts which are in us. So that, evils though they seem, they are really an appeal to us from on high, a touch of God's fatherly scourge."

Frederick W. Robertson, telling something of his own experience, said: "I have found pain a humbling thing, and, what surprises me, certainly not a souring one. Many and many an hour have I spent lately incapable of even conceiving enjoyment or pleasure, and feeling as if youth and hope were settling down into premature decrepitude, my very limbs having shrunk to the dimensions of Shakespeare's lean and slippered pantaloon; and yet I am grateful to say that not for years has the feeling been so true, or mixed with so little bitterness—'*not as I will.*'"

The testimony of such witnesses is confirmed by the Scriptures, wherein we read: "Before I was afflicted I went astray; but now have I kept thy word. . . . It is good for me that I have been afflicted, that I might learn thy statutes. . . . Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things

which are not seen are eternal. . . . My brethren, count it all joy when ye fall into divers trials, knowing that the trying of your faith worketh patience. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

SICKNESS SENT BY GOD.

Sickness is a school severe,
Where the soul (in childhood here),
Wayward 'neath a milder sway,
Learns to think, and learns to pray.
Blest and wise its discipline,
There the teacher is divine.

—*Charlotte Elliott.*

Sickness is one of the trials which the Father brings upon his children to lead them, through experience, into such a knowledge of him as no sensible sign or intellectual proof can give, and to thus sweep away all their doubts and fears forever. Says George Macdonald: "The Father of our spirits is not content that we should know him as we now know each other There is a better, closer, nearer than any human way of knowing, and to that he is guiding us across all the swamps of our unteachableness, the seas of our faithlessness, the deserts of our ignorance. . . . Shall we complain of the shadows cast upon our souls by the hand and the napkin polishing their

mirrors to the receiving of the more excellent glory? Have patience, children of the Father. Pray always, and do not faint. The mists and the storms and the cold will pass—the sun and the sky are for evermore."

Perhaps one may say: "If I could believe that sickness is sent by God, I would submit to it without a murmur, saying, 'Let all be as God wills—I resign myself into his hands;' but that belief seems incompatible with our knowledge of its origin. We know that it results from natural causes." But the fact that sickness results from natural causes does not preclude the belief that God sends it. "God is in nature. The forces of nature are different forms of his energy, acting directly at all times and in all places." What is effected through the operation of these forces is done by him as certainly as if it were effected through the subversion of every natural law. The husbandman sows his grain, and by causes as natural as any known to the philosopher the harvest is produced; yet God gives the harvest. And so, however natural may be its cause, God gives the sickness. It is the chastening of the Lord, brought upon the sufferer to "consume the dross and refine the gold" of his character, and should be accepted with resignation and thankfulness; "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

But "he will not always chide." "For he maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." When his wise and merciful correction has prepared us to receive it, he will give us "joy unspeakable and full of glory." Let us, then, not repine under his chastening; but let us become coworkers with him by bearing the trial he lays upon us with fortitude and quiet, hopeful, and cheerful submission to his will, and so hasten the attainment of the gracious purpose for which it is given.

PRAYER.

O Lord our God, thou art the source of all mercies and the giver of all good. From thee all our help cometh, and only as we turn trustingly to thee and resign ourselves to thy will can we find abiding rest and peace amidst the trials to which we are subjected while we sojourn in the body.

We now lift up our hearts to thee in behalf of this sick friend, earnestly praying that he may have such trust in thee, and in the wisdom and love of thy providence, as will enable him to bear his present illness with patience and cheerful resignation. Although he may not be able to see mercy in the sickness thou hast brought upon him, may he realize that thou dost not afflict and grieve him, a child whom

thou hast brought into being, save for his good; and that thou wilt not cast him off forever, but, when through chastening thou hast prepared him for it, wilt bestow upon him such joys as "eye hath not seen, nor ear heard, neither have entered into the heart of man." And may his present sickness, painful as it may be, tend to prepare him for the enjoyment of the pleasures and glories which thou hast in reserve for him, by drawing him into closer communion with thee and bringing his thoughts, desires, and purposes into fuller accord with thine. We pray that he may be speedily restored to health and strength, if it be consistent with thy holy will; and, if it be otherwise, we pray that he may be enabled to contentedly and joyfully accept whatever thou shalt bring to him, saying in his heart: "Though he slay me, yet will I trust in him."

Gracious Father, have compassion upon him according to the multitude of thy mercies, bless him in all ways according to the boundlessness of thy wisdom and love, and fill him with the spirit that will glorify thee forever. Amen.

IN CASES OF EXTREME ILLNESS.

The foregoing, or such portions of it as seem suitable, may be used in ordinary cases; but, in cases of extreme illness, when death is imminent, I think the sufferer should not be

disturbed by any attempt to induce him to trust in the Lord, and bring himself into the spiritual state which is deemed necessary to the salvation of his soul. It seems to me that the soul of a dying man should be left without disquiet in the care of its Father,' who will look after its safety more wisely and lovingly than any spiritual adviser can. In such a case, the minister should merely read a few selections from the Bible and offer up a prayer, somewhat as follows:

"The Lord is my shepherd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. . . . This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. . . . Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare

a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. . . . There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. . . . They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. . . . Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

PRAYER.

Lord, thou art the refuge of the distressed, and the helper of the needy and the sorely troubled when all human help faileth. Out of the depths of our present grief and helplessness we cry unto thee, praying that thou wilt draw near unto us, and let the light of thy countenance shine upon us, and give us such a sense of thy presence as will comfort our hearts and make us feel that, whatever may betide, thou art causing all things to work together for our good.

May this one of thy children, who has been stricken down by disease and brought near unto death, realize that thy arms are around him, and that, although he has "come into deep waters," thou wilt neither let "the waterflood overflow him" nor "the deep swallow him up." If, in harmony with thy wise, righteous, and merciful purposes, thou canst raise him up from his present low estate and restore him in health to those who love him and yearn for his recovery, our hearts will be filled with joy and thanksgiving; but if thou dost see that it is best for him to pass hence into the unseen world, may we bow in humble resignation to thy will, and may he have the consciousness of thy presence with him, and thy rod and thy staff to comfort him, as he "walks through the valley of the shadow of death." And grant, most merciful Father, that he may rise up out of the night of death into the light of an ampler day, and into the enjoyment of the "inheritance incorruptible, and undefiled, and that fadeth not away" forever. Amen.

JUST AFTER A DEATH.

When a sick person has just died, and mourning friends and kindred are gathered around the lifeless body, the minister may appropriately offer up such a prayer as the following, which I copy from "David Elgin-

brod," substituting English for the Scottish dialect:

O Thou, in whose sight our death is precious, and no light matter; who through darkness leads to light, and through death to the greater life!—we can not believe that thou wouldst give us any good thing, to take the same again; for that would be but children's play. We believe that thou takest that thou mayest give again the same thing better than before—more of it and better than we could have received it otherwise; just as the Lord took himself from the sight of them that loved him well, that, instead of being visible before their eyes, he might hide himself in their very hearts. Come thou, and abide in us, and take us to bide in thee; and then, if we be all in thee, we can not be that far from one another, though some should be in heaven, and some upon earth. Lord, help us to do our work like thy men and maidens down the stair, reminding ourselves that them that we miss have only gone up the stair, as if it were to hold things to thy hand in thy own presence-chamber, where we hope to be called ere long, and to see thee and thy Son, whom we love above all; and in his name we say, Amen.

X

A FUNERAL SERVICE

The following service, consisting mostly of selections from the Bible, and presenting the Christian faith and hope in view of death without referring to the person deceased, may be used with propriety in conducting any funeral. When singing has been arranged for, the service should begin with a suitable hymn (unannounced), after which the minister shall read as follows:

"Death is the old, old fashion—the fashion that came in with our first garments, and will last unchanged until our race has run its course and the wide firmament is rolled up like a scroll."

It does not come to all in the same way, or at the same period of life; but, in some way, it sooner or later comes to all. Neither rank, nor wisdom, nor youth, nor strength, can give deliverance from it. It strikes down the prince as well as the peasant; the learned as well as the unlearned; the young as well as the old. It numbers among its victims newborn babes as well as hoary-headed men bent beneath the weight of years.

From him who is humbled in dust and ashes to him who sitteth on a throne of glory; from him whose garments are coarsest and whose fare is poorest to him who weareth purple and fine linen and fareth sumptuously every day—all must go down into "the valley of the shadow of death." "Dust thou art, and unto dust shalt thou return," is the sentence pronounced upon the human race, and from its execution there is no escape.

"It is appointed unto men once to die." "Man that is born of woman is of few days, and full of trouble." "He cometh forth like a flower, and is cut down." "He fleeth as a shadow, and continueth not." "His days are swifter than a weaver's shuttle." "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

And even the strongest can have no assurance of many years; for how frail is man's health, and how uncertain is his strength! "What a thin envelope protects his life against being swallowed up from without or disorganized from within! A breath, and the boat springs a leak or founders; a mere nothing, and all is endangered; a passing cloud, and all is darkness! Life is indeed a flower which a morning withers and the beat of a passing

wing breaks down; it is the widow's lamp which the slightest blast of air extinguishes."

Verily, therefore, the man who fixes his heart upon the things of time and sense, and spends his energies in laboring to lay up for himself treasures on earth, is altogether unwise. He builds upon a foundation which may be swept away at any moment, and can endure but for a little while at best. "He spendeth his money for that which is not bread, and his labor for that which satisfieth not." "He walketh in a vain shadow, and disquieteth himself in vain." "He heapeth up riches and cannot tell who shall gather them."

Let us learn so to number our days that we will apply our hearts unto wisdom. Let us set our desires and affections on the things that are unseen and eternal; and strive to lay up for ourselves spiritual treasures, which will yield us the purest joy while this life shall last, and which death can not take from us.

Let us now lift our hearts in prayer to God, in whom is our hope and from whom all help cometh.

PRAYER.

O Thou who hast been the refuge of the afflicted and the hope of the distressed throughout all generations, out of the depths of our sorrow and helplessness we cry unto thee for comfort, courage, and strength.

We can not define and comprehend thee; we can not demonstrate the perfection of thy existence and attributes; but we believe that "from everlasting to everlasting thou art God"; that thy "goodness is over all the earth and thy mercy endureth for ever"; that all thy judgments are just and righteous; and that only by coming into accord with thee can we become complete and enter into rest and peace and enduring satisfaction.

We can not always reconcile thy ways with mercy and lovingkindness. Sometimes the dispensations of thy providence seem unmerciful rather than merciful. Sometimes when we ask for bread thou dost send us what seems to be a stone, and when we cry for light thou dost plunge us into deeper darkness. But we believe that, could we see, as thou seest, all the workings of thy providence and the ends to which they are leading, we would see and know that thou art altogether merciful and loving; that through all the trials that come to us—through the darkness as well as through the light, through sorrow as well as through joy, through death as well as through life—thou art wisely and graciously leading us to higher and better things, and unfailingly working for our eternal gain. May this faith possess our souls so fully that we will confidently and contentedly commit ourselves and all we hold dear into thy keeping. May our

trust in thee be so complete and unfailing that we will resignedly lay our beloved dead in the darkness and silence of the grave, and, while the tears of grief are blinding our eyes, say within our hearts: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

O Thou who art our support when mortal help faileth, bring consolation and comfort to the hearts that are now bereaved and sorrowing. Draw near to them in their trouble, and enable them to realize that their present sorrow is a round of the ladder on which they may climb nearer to thee and come into a larger measure of the blessedness which thou alone canst bestow. Through all the days before them, may they find in thee a sure refuge in every time of trouble and a present help in every time of need, and be filled with "the peace of God, which passeth all understanding."

Give unto us, our Father, such an abiding trust in thee and such a force of holy thought and feeling as will enable us to rise above all selfishness, overcome the manifold temptations of the world, and walk humbly and patiently in the path of duty, hallowing thy name in our hearts and doing thy will in all things. May our thoughts, desires, affections, and purposes be brought more and more into accord with thine until we shall "awake in thy likeness and be satisfied" forever. Amen.

Here an appropriate hymn may be sung, and then the minister shall read:

"Why art thou cast down, O my soul? And why art thou disquieted within me?" Because of death? Life was before death, and will be after death.

> "Life is ever lord of death,
> And love can never lose its own."

"Hope thou in God." "Wait on the Lord, and be of good courage." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." He standeth behind every shadow, watching over his own, and causing all things to work together for good. Even out of the darkness of the shadow of death he will cause light to arise; and "unto them that mourn he will give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

The Scriptures teach us to rob death of its terrors by looking beyond the visible and temporal to the invisible and eternal. The death of the body, which is seen, does not mean the end of the unseen life that dwells in and animates it. The body dies and returns unto dust as it was; but the life, the soul, the real man, who has dwelt in and used it for a

season, rises through its death into fuller life and larger liberty. For the soul, what we call death is but

> "... a covered way
> That opens into light,
> Wherein no blinded child can stray
> Beyond the Father's sight."

When the body, its earthly tabernacle, is dissolved, the soul has "a building of God, an house not made with hands, eternal in the heavens." It exchanges the material body, which is subject to hunger and thirst and weariness and sickness and death, for a spiritual body, which shall neither hunger nor thirst any more, which shall "run and not grow weary," and over which sickness and death shall have no power.

Blessed are they who have put off the corruptible and put on the incorruptible; who have put off the mortal and put on the immortal. Delivered from the ills to which the flesh is heir, they have passed into the light of an ampler day.

> "Oh, not in doubt shall be our journey's ending:
> Sin, with its fears, shall leave us at the last;
> All its best hopes in glad fulfillment blending,
> Life shall be with us *more* when death is past."

Thanks be unto God, our Father, for the hope of an "inheritance incorruptible, and undefiled, and that fadeth not away," which is

reserved for his children in the life beyond this.

Here another hymn may be sung, after which the minister may speak of the character and life of the deceased, or may make a short talk appropriate to the occasion. Examples of such talks are given on the pages immediately following this service. At the conclusion of the remarks, if any, the minister shall ask the pall-bearers to take charge of the dead, and shall say that the services will be concluded at the grave.

AT THE GRAVE.

When the coffin is lowered into the grave, and before any earth is thrown upon it, the minister shall say:

Our hearts still cling to this body, because we can not dissociate it from the beloved one who dwelt in and animated it; but it is really only the worn-out garment which the loved one has cast aside. Hence, while reverencing it because of the tender memories that gather about it, we consign it now to its original element, in accordance with nature's decree: "Earth to earth, ashes to ashes, dust to dust." Amen.

Then, or after the grave is filled, the minister shall close with prayer:

Gracious heavenly Father, we believe that thou dost watch over and wisely and lovingly

care for all things from the greatest to the least; that not a sparrow, though it be worth but a fraction of a farthing, is forgotten by thee. We now leave this body in thy keeping, praying and believing that thou wilt do what is best for it, for us, and for all things. And, as we go from this place, may thy blessing go with us, and my grace, mercy, and peace be multiplied unto us evermore. Amen.

XI

SHORT FUNERAL TALKS

I

General

——— ——— has broken the chains that bound him* to earth, and sailed out on "the dark, uncharted sea that rolls round all the world." Men say that he is dead; and, in so far as it relates to the body, the saying is true. The mysterious power that sent the warm blood circling through its veins, gave sight to its eyes, imparted the glow of health to its cheeks, moved its lips in speech, and strengthened its hands for their work, has gone from it. Its eyes are fixed and sightless; its cheeks have lost their bloom; its lips are motionless and mute; its hands lie folded and powerless over the heart that has stilled its beating forever.

"Life and thought have gone away
Side by side. . . .
All within is dark as night:
In the windows is no light;
And no murmur at the door
So frequent on its hinge before. . . .
The house was builded of the earth,
And shall fall again to ground."

*Of course the feminine pronoun will be used here and elsewhere as required.

The body is dead; and, in the nature of things, it must return unto the dust of which it was formed.

But the body is not the man: it is the servant of the man—the fleshly house in which he sojourns for a season—the medium through which he receives impressions from the world around him, and comes into communication with his fellow-men—the instrument which he uses to accomplish his work. Man intuitively recognizes the body as his servant, and instinctively calls it "MINE." And in the control which he exercises over it, compelling it to perform labor and endure hardships from which it shrinks, and restraining it from rest, ease, and indulgence which it craves, he clearly distinguishes himself as an agent from it, and shows that he is superior to it. It has been truthfully said that "even in those conscious acts in which man puts himself most at the disposal and control of the body, he recognizes his separate existence and independent energy." And since the body is not the man, its death does not involve the death of the man. He may live when it has crumbled into dust.

We should not, then, think of him who for a time dwelt in and animated this now lifeless body as dead. He has only exchanged the material servant that was needed by him in his earthly existence for one suited to his needs

in the life beyond this. He has "put off the mortal and put on the immortal," and will henceforth live amid new surroundings and under new conditions.

We can not lift the veil that hides the beyond from our view and see him in these new surroundings. We can not know what rank he will hold or what his condition will be in the world to which he has gone; but, since he is in the keeping of the infinitely wise and just and merciful Father, we are confident that he will have the rank and condition most conducive to his happiness and be given every good he is prepared to receive and enjoy. Comforting our hearts with this assurance, we should resignedly bow to the dispensation that has taken him from us.

II

Death

In its outward aspect, death may be justly called the "king of terrors"; and in so far as we rely upon the evidence of our bodily senses and consider its appearance only—in so far as we think of it as a passing from light and life and all the joys of life into the darkness and silence and horrors of the grave—we naturally shrink from it with dread, and pray that it may be kept far from us and from those dear to our hearts. "Our first sensation of

deliverance from impending death breaks out in a 'thank God,' and we say it is God's mercy when another is saved," which is true. "If we go further, and refuse to consider it God's mercy when a man dies, that is just the sin of the world—the want of faith. . . . In nothing do we show less faith than in the way we think and speak about death. 'O death, where is thy sting? O grave, where is thy victory?' says the apostle. 'Here, here, here,' cry Christian people. 'It is an awful sting, a fearful victory.' I mean this is how they feel in their hearts who do not believe that God is as merciful when he sends death as when he sends life; who, Christian people as they are, yet look upon death as an evil thing. . . . Death or life—each is God's; for he is not the God of the dead, but of the living: there are no dead, for all live to him."

It was sorrow for the want of faith which fills the world with grief because of death that brought tears to the eyes of Jesus when he wept at the grave of Lazarus. "It was not for Lazarus himself, or for his own loss of him, that he wept. That could not be, seeing he had the power to call him back when he would. The grief was for the poor, troubled hearts left behind, to whom it was so dreadful because they had not faith enough in his Father, the God of life and love, who was looking after it all, full of tenderness and grace, with whom

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Lazarus was present and blessed. It was the aching, loving heart of humanity for which he wept, that needed God so awfully, and could not yet trust in him. Their brother was only hidden in the skirts of their Father's garment, but they could not believe that: they said he was dead—lost—away—all gone, as the children say. And it was so sad to think of a whole world full of the grief of death that he could not bear it without the human tears to help his heart, as they help ours."

And he bore witness to the truth that should free the world from this sorrow. He sought to sweep away the phantasm of death, and banish the grief of it arising from want of faith, by "bringing life and immortality to light," and giving assurance that death is such in appearance only—that in reality it is "breaking out of the choke-damp of care and toil and disease and suffering into the clear air of the life beyond"—that, since it is subject to the will of the infinitely wise and loving God, "at whatever time it may arrive, or in whatever condition the man may be at the time, it comes as the best and only good that can at that moment reach him."

But we are slow to accept the truth that would change our sorrow into joy. We are so blinded by the seen and temporal that we find it hard to perceive the unseen and eternal—hard to lay hold by faith upon the glorious

reality which robs death of its sting and the grave of its victory. "We have yet learned but little of the blessed power of death. We call it an evil! It is a holy, friendly thing. We are not left shivering all the world's night in a stately portico with no house behind it: death is the door to the temple-house, whose God is not seated aloft in motionless state, but walks about among his children, receiving his pilgrim sons in his arms, and washing the sore feet of the weary ones. . . . I think of death as the first pulse of the new strength, shaking itself free from the old, moldy remnants of earth-garments, that it may begin in freedom the new life that grows out of the old. . . . All can not fare alike in the new life. . . . But what would be hell to one will be quietness and hope and progress to another; because he has left worse behind him, and in this the life asserts itself, and is."

Let us trust in the Father revealed by Jesus, who, despite all appearances to the contrary, sends nothing but good to the children he has brought into being; and who gives wisely and lovingly, whether the gift be life or what men call death. Let us have "that faith in God that gives as perfect a peace for the future of our brothers and sisters, who, alas! have as yet been fed with husks, as for that of ourselves, who have eaten bread of the finest of the wheat." [Quotations from Macdonald.]

III

Through Death to Life

The belief that man's life does not end with what we call death, but rises through it to a higher state beyond, is in accord with changes that are constantly taking place in the world around us. Through death to life seems to be a universal law of nature. In nature's order, the visible form perishes; the invisible essence remains, assuming new forms according to its conditions. The surface of the rock on the mountain-side, exposed to the disintegrating forces of the changing seasons, slowly crumbles into dead soil, but what of vitality it contains, instead of being lost, reappears in moss or shrub, or some form of vegetable life. We bury a grain of corn in the bosom of the earth, and its outward form—all of it that can be perceived by the senses—perishes; but the principle of life within it, which the eye aided by the most powerful microscope can not discover, still lives, and, under favorable conditions, will reveal itself in "blade, and ear, and full corn in the ear." The body of the caterpillar—its outward form—dies; but the embryo of the insect which it contains rises, through the deathlike chrysalis state, into the butterfly that revels in its heaven of sunshine and flowers. Throughout nature's economy, we find essence, spirit, life rising up out of old forms

and taking on new forms—leaving the old body and clothing itself in a new body; and it is altogether reasonable to believe that, in accord with this natural process, man rises into higher life through the death of his body.

But, while this belief is reasonable, it does not depend on the demonstrations of reason, but has been held by men of all ages without such demonstrations. It is peculiar to no form of religion. It is true that Christianity presented it in a clearer and more definite way; but, long before the rise of Christianity, it found expression in literature, in funeral rites, and in offices performed for the dead.

So deeply is this faith rooted in man's nature that it causes him to doubt the testimony of his senses. He looks on the cold, still forms of friends and kindred, and his senses, unable to find the least sign of life, tell him that death is triumphant. But, somehow, peasant and philosopher alike, despite this testimony of the senses, cling to the faith and hope that those who seem dead are still alive; and when their thoughts and affections yearningly follow their dear ones into the unseen and unknown, they

> "Look from the dead to heaven, as, unaware,
> Men do when they would track departed life."

In spite of all appearances to the contrary, man holds the belief that his life can not be a

bubble on the surface of existence, destined to burst into nothingness; and that his longings and aspirations are not to be quenched in the cold, black waters of death.

And why is it that the testimony of man's senses, on which he so confidently relies in the ordinary affairs of life, fails to convince him that death is the end?

> "Why, if man rot in dreamless ease,
> Should that plain fact, as taught by these,
> Not make him sure that he shall cease?
> Who forged that other influence,
> That heat of inward evidence,
> By which he doubts against the sense?"

This "inward evidence" can not arise from man's desire for immortality, for experience shows that desire, however strong, can not originate and perpetuate belief in the reality of what the senses declare to be unreal. Universal beliefs contrary to the testimony of the senses, and the truth of which can not be demonstrated, can be accounted for only on the supposition that they are innate. Hence, the belief that man survives what his senses tell him is death must be innate. The germ from which it springs is implanted in the soul. Man is endowed by nature with a spiritual instinct which, independent of all instruction and experience, and in opposition to what his senses tell him, leads him to believe in life beyond this, and, unless nature be false, there must be

truth in the belief. "It is," says Greg, "a belief anterior to reasoning, independent of reasoning, unprovable by reasoning; and yet, as no logic can demonstrate its unsoundness or can bring more than negative evidence to oppose it, I can hold it with a simplicity, a tenacity, an undoubting faith, which is never granted to the conclusions of the understanding."

Thus relying on the veracity of our spiritual instincts, inborn intimations, and primary convictions, we may confidently rest in the assurance that all of knowledge and wisdom and capacity and ability gained by man through the experiences of this present life will not be buried with his body in the grave; that human love and truth and aspiration and endeavor will not end in dust and ashes; and that what we call death is not, as it seems, the extinction of man's existence, but only the gateway through which he passes into fuller and freer life. With this faith we comfort our hearts as we lay in the grave the body of one beloved by us. We think of him not as dead, but as just gone on before.

IV

On the Death of a Child

It is said that, in an English churchyard, there is a child's tombstone on which is inscribed: "'Who plucked that flower?' asked

the gardener," when he saw that one of rare beauty and fragrance had been broken from its stem. "His fellow-servant answered, 'The master,' and the gardener held his peace." Doubtless for good reasons, the master had taken his own, and the servant bowed in acquiescence.

And so should it be with us when the Master—the gracious God and Father of all—takes one of our human flowers. The child whose coming we welcomed with gratitude and joy; whose infancy we tended with gentleness and love; whose life we guarded with anxious care and sought to shield from every danger; whose growth we watched with unfailing interest and affection, and to whose future we looked forward with fond anticipations—is taken from us, leaving our hearts smitten and torn with grief. But it is the Master who has plucked our flower from its earthly stem, and we should endeavor to submit with resignation to his will, believing that he does all things wisely and well.

Our eyes, shortsighted at best and now blinded by tears, may not be able to see a wise, kind and loving providence behind the affliction and working through it for good; but, since it has been sent, or even permitted, by one who is infinite in wisdom and mercy, it must be wise and merciful. Sad and heartrending as it is, even our "dark wisdom" can find in it something of goodness and mercy. Even our

dim eyes can see that the reaper whom we call death may be an angel of mercy to the young child who, ere the purity of childhood has been sullied by the stains of earth and the joy of childhood has been clouded by the sorrows of later life, is taken into the world of light, where sin and sorrow, and disquieting cares, and bitter disappointments and heartaches can never come. "Think what earth is compared with the world to which the young spirit has winged its early flight; and say, if one deliberate wish expressed in solemn terms could call that spirit back to earthly life, which of us would utter it!"

And through death the child not only wins exemption from all "the ills to which flesh is heir" and a home forever "in heaven's vast hall of light," but influences the loved ones left behind for good, and works through them for the redemption of the world from evil. "Oh! it is hard to take to heart the lesson that such deaths will teach, but let no man reject it, for it is one that all must learn, and is a mighty, universal truth. When Death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free, a hundred virtues rise, in shapes of mercy, charity and love, to walk the world and bless it. Of every tear that sorrowing mortals shed on such green graves, some good is born, some gentler nature comes. In the destroyer's

steps there spring up bright creations that defy his power, and his dark path becomes a way of light to heaven."

And, so, the fondly loved child whose passing hence now bows our hearts with grief was neither given to us nor taken from us in vain; but, having fulfilled a divine mission here, has gone from earthly sorrows to heavenly joys, and, by a hundred tender memories, sweet hopes, and constraining influences, is calling us to follow. Let us then, grief-stricken as we are, endeavor to subdue any rebellious feeling that may be in our hearts, accept our bereavement as a merciful dispensation of Him who knows and always does what is best, and follow the call of our beloved to a joyous reunion in

"The far-away home of the soul,
Where no storms ever beat on the glittering strand,
While the years of eternity roll."

V

On the Death of a Young Man or Woman

When one who has enjoyed the pleasures and been granted the opportunities afforded by a life reaching through "threescore years and ten"; who has been robbed by death of most of the friends of his youth; whose hopes have given place to memories; whose sight is dimmed, whose voice has become weak and quavering, whose laughter no longer has its once hearty ring, and whose sighs have become

deeper and more frequent; who has lost zest for the gaieties and activities in which he once delighted, and who walks with uncertain steps and shoulders bent beneath the weight of years —when such an one passes hence into the unseen world, we acquiesce in his departure from us, although we may love him tenderly and keenly feel his absence. We think of his death as a deliverance; and we do not feel

> "that Nature did him wrong
> Softly to disengage the vital cord.
> For when his hand grew palsied, and his eye
> Dark with the mists of age, it was his time to die."

But when one in whose veins flows the warm blood of vigorous young manhood, and to whom Hope promises "prizes and victories" and many years of usefulness and happiness, passes out from us to

> "The undiscovered country, from whose bourn
> No traveler returns,"

we are shocked by his death, and find it difficult to reconcile ourselves to it. We speak of the death of such an one as untimely, and often this thought is symbolized by a broken shaft erected over the grave in which the body is laid to rest. But in the providence of the all-wise God, nothing is untimely.

> "Though we may not, in our blindness, see perfection in his craft,
> In the studio of that sculptor there can be no broken shaft."

If the veil that darkens human vision were lifted from before our eyes, so that we could trace every event in all its bearings and consequences, we would see that nothing comes into being without a wise and benevolent purpose, and that nothing ceases to be without the fulfillment of that purpose—that God is in all things unfailingly working for good.

Death is a respecter of neither age nor persons. It strikes down the young as well as the old, the man who is rejoicing in the prime of life as well as the man who is bent and weakened by the cares and toils of many years; but, as "not a sparrow falleth to the ground without the heavenly Father's knowledge," there is no death of either old or young that is not in perfect accord, could we but see it, with the ruling of eternal wisdom and love.

But we can not see it, and, alas! our faith is too weak to realize it. And so, when death takes from us some one dear to our hearts who has not felt the weakening touch of age, but who in the strength of young manhood is looking forward to many years of successful and happy life, we think of his passing hence as untimely and, if not unjust, unutterably sad. Our hearts are bowed down with inconsolable grief, and all words intended to comfort seem empty and vain. Then,

> "With silence only as their benediction,
> God's angels come."

Time alone, with silent ministrations, can pour the balm of healing into our sorely wounded spirits. Time alone, with its soft fingers, can gather up and reknit our broken heartstrings. But, believing that of all the children he brings into being God "keeps the scroll, and calls them by their name," and that he notes their tears and pities their sighs and shares their woes and unfailingly seeks to give them compensations, I believe that some day we shall come to see wisdom and love in the calling hence of him for whom we now mourn.

VI

On the Death of a Saint

"They're gathering home, one by one." Another faithful servant of the Master, having accomplished the work it was given him to do in the body, has left his earthly tenement and gone to receive his reward. That the reward will be rich and glorious can not be doubted by those among whom he lived and went in and out, doing good, and manifesting the spirit of Him who came, "not to be ministered unto, but to minister." If place and rank in the life beyond are determined by character, we may confidently think of him as having gone to abide in the Lord's tabernacle, and dwell in his holy hill, and take rank with the holiest spirits of the heavenly kingdom; for his life

afforded abundant proof of the godliness of his character. If, as Jesus said, the pure in heart shall see God, we may well and truthfully say that beatific vision will be his; for the issues out of his heart, of both speech and conduct, bore witness to the purity of their source. If they that hunger and thirst after righteousness shall be satisfied, he must surely find the peace of perfect satisfaction; for he loved the right and earnestly sought to shape his life in harmony with it.

Pure in heart and pure in deed, sweet in temper and gentle in manner, unselfish and self-sacrificing, he "walked the round of duty serenely day by day." His life-work may not seem great in the eyes of men, but it can not fail to be highly esteemed by Him who judges not according to the magnitude of the work, but according to the spirit in which it is wrought; for he wrought in the spirit of divine charity, which "rejoiceth not in iniquity, but rejoiceth in the truth."

But words of praise can neither benefit him nor cause those who knew him to think more highly of him. He has passed beyond the reach of human praise or blame. "He has outsoared the shadow of our night. Envy and calumny and hate and pain, and that unrest which men miscall delight, can touch him not and torture not again." But his virtues are known, and will be held in loving remembrance

by all whose privilege it was to be associated with him.

And the remembrance of his work of faith and labor of love will be fruitful of good through all the years to come. By his godly life, he sowed seed that will spring up and bear the "peaceable fruit of righteousness" in the lives of others, and, through them, in the lives of others still, for generations to come. The waves of good influence set in motion by him will "extend and widen to the eternal shore."

When those like him go down into "the valley of the shadow of death," we may truthfully say of them: "Blessed are the dead which die in the Lord, . . . that they may rest from their labours; and their works do follow them. . . . They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

"Our sainted dead are alive evermore! Death is swallowed up in victory—the grave is conquered—and heaven comes to our thought with friendlier familiarity. This is more than sentiment; it is inspiration. It is strength that can carry the load of life; it is enthusiasm that makes sorrow itself a sacrament. The

sainted dead come to us in many a holy vision—

> "'Not to dwarf us by their stature,
> But to show
> To what bigness we may grow.'"

VII

Admonitory

In the presence of the dead, our thoughts are saddened and our hearts are solemnized. The cold, still, and inert body, that but a little while since was glowing with health and buoyant with vitality and activity, forcibly admonishes us that life is transitory and uncertain, and that death comes on apace.

And not only are we reminded of this fact by the presence of the yet unburied dead, but we are brought face to face with reminders of it wherever we turn. The dear ones whom death has taken from us and the friends we have followed to the grave; the households, here, there and everywhere, on which the dark shadow has fallen and in which there is mourning for those—some of them old and some of them young—who have gone out from the family circle never to return; the cemeteries where those of every age and rank have been laid to rest in the bosom of the earth and are sleeping in darkness and silence; the flower, "that springs to fall, and blossoms but to

die;'' the changing, decaying, and perishing earthly things, which ''are but the transient pageants of an hour''—all remind us of the solemn truth that we have ''no continuing city'' here; that in this world we are sojourners only, who must go hence in a few short years at most, and are liable to be called away at any moment.

''And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.
'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death.''

And how should we be influenced by this solemn truth? What effect should it have upon our lives? Should the thought of the brevity and uncertainty of life urge us to rush into reckless enjoyment, saying: ''Let us eat and drink; for to-morrow we die''? Should it cause us to ''make the skull and the hour-glass our companions, curtain life with melancholy, and haunt it with visions and emblems of mortality''? Should it plunge us into the despair that weakens the will, paralyzes the energies, robs existence of all motive and all joy, and leads men to sit mournfully

''By the poisoned springs of life,
Waiting for the morrow which shall free them from the strife''?

Surely, it should incite us to something wiser and nobler—something more brave, more manly, and more praiseworthy.

The thought that "there is but a step between us and death," instead of tempting us to indulgence, clouding our lives with gloom, or plunging us into the depths of despair, should stimulate us to duty and action. In view of the fact that the years of our life are speeding away, that "each moment our pulses are beating funeral marches to the tomb," and that soon "the night cometh when no man can work," we should realize that, if we would do the work our hands find to do, we must do it quickly—that we have no time to procrastinate—that we have not one hour to waste, and can afford to

"pay
No moment but in purchase of its worth."

Contemplating life, not as a time for rest and pleasure, but as the brief day in which we "must work the works of him that sent us" into the world—believing that, like Jesus, we are here to do the Father's will, not our own, we should earnestly endeavor to use our little span of life wisely and well, so that, "when the last hour comes—the winding up of all things, the last rush of darkness on our spirits, the hour of that awful, sudden wrench from all we have ever known or loved"—each of us shall be able to say, as did the Master, "Father, I have glorified thee on the earth: I have finished the work which thou gavest me to do."

RECORD OF FUNERALS

Date	Name	Age	Place

RECORD OF FUNERALS

Date	Name	Age	Place

RECORD OF MARRIAGES

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RECORD OF ENGAGEMENTS

Date	Place	Location

MEMORANDA

MEMORANDA

JAN 4 - 1939